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A  
S E R M O N  
PREACH'D IN  
St. *PAUL's* Cathedral,  
AT THE  
ANNUAL MEETING  
OF THE  
SONS of the CLERGY,

*Tuesday, December vii. 1697.*

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By *GEORGE STANHOPE*, D. D.  
Chaplain in Ordinary to His Majesty.

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Publish'd at the Request of the *Stewards*.

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To which is annexed,  
A Faithful Account of the CHARITIES di-  
stributed by that *Corporation* for Fourteen  
Years last past.

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TO THE

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Most Reverend Father in God,

THOMAS,

By Divine Providence

Lord Arch Bishop of *Canterbury*,

(Primate and Metropolitan of all *England*, and)  
President of the Corporation of the Sons of  
the Clergy.

May it please your Grace,

**B***T* condescending favourably to accept this  
Discourse, when published, to promote the  
great End for which it was at first  
compos'd: That of exciting Piety and  
Charity, in a Society particularly  
happy in your Grace's presiding over it. A Society  
blest with a Succession of Reverend and Religious  
Prelates; but never more signally so, than now, that  
Your Grace hath been pleas'd to take it into your pecu-  
liar Care. The Eminent Station You have most de-  
servedly attained in the Church, is our Honour and  
Privilege: And the Lustre of so bright an Example  
is both a Pattern to Us, and a powerful Induce-  
ment to All who are disposed to do us Good. The  
Members of this Body will be exceedingly to blame,  
if They shall neglect to imitate (so far as their respec-  
tive Capacities permit) the Virtues of their Head;  
and Others, in whom Mine or better Arguments may  
move

## The Dedication.

*move Compassion to the Distress'd Relicks of the Clergy, will now no longer be able to excuse themselves, by the too common Pretence of having their Charity stifled or mis-employ'd.*

*The Account of our Distributions for several Years past, is purposely annexed to this Sermon, that the World may be convinc'd, how unjustly this Objection is at any time urged against Us; and Your Grace's known Vigilance, and prudent Zeal in Matters of this Nature are an absolute Security against its being so much as pretended, while You have the Inspection of Us.*

*For this Reason, My Lord, when I found my self obliged to commit this Sermon to the World, I presumed to endeavour the making it yet more serviceable to my Brethren, by begging the Recommendation of Your Grace's Patronage. Though not for this Reason only, since it gives me at the same time an Occasion of thankfully acknowledging Your Grace's Favour to my self: Which I shall always study to preserve, and express a due Sense of, as well by my hearty Prayers, that Your Grace may long continue a Publick Blessing to this Church and Nation, as by my constant Care to approve my self in all possible Instances of Duty and Respect,*

My Lord,

Your Grace's most Obedient

Son and Servant,

George Stanhope.



# A S E R M O N

Preach'd before

## The Sons of the Clergy.

Titus, Chap. I. Ver. 6.

---*Having faithful Children, not accused of Riot,  
or unruly.*

**T**HE particular Occasion of this Epistle, and the Capacity of the Person to whom it is directed, are clearly contained in the Verse before my Text. *For this cause* (says St. Paul) *left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I appointed thee.* A Power (it seems) there was even then of giving necessary Directions, of reforming Things amiss, of constituting proper Officers to teach and preside in Spiritual Affairs: A Power, by St. Paul's own Appointment lodged in one Single Person, at whose Hands the rest

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should

should receive their Authority, and to whom, as their Superintendent, they were accountable for the Use of it. The Difficulty this Apostle was concern'd to provide against, relates not to the true Seat, but to the fit Exercise of this Power; nor was the Point in question, Who had the Right of Ordaining; but, What Persons *Titus*, who was confest'd to have it, ought to look upon as duly qualified for this holy Function, and most important Trust.

Of how great consequence it is to Religion, that They who minister in Holy things should be Men of unblemish'd Character, The Reason of the Thing, the Power of Example, and the Consent of all Mankind, abundantly convince us. Those Impious Enemies to God and Goodness, who have not yet arrived at the hardned Impudence of flying in the very Face of both, by levelling directly at the Doctrines themselves, have always thought their wicked Ends well served; if they could wound them by that oblique Glance, of fastning any notorious Scandal upon that Order of Men who teach and press these Doctrines upon others. And so again, All zealous and prudent Assertors of Piety have found it highly necessary, that this should come recommended to the World by the Practice of Them who undertake to propagate and promote it. For Truth and Virtue never shine so bright, never perswade so successfully, never attract so irresistibly, as when illustrated, adorn'd, enforc'd, by the Beauties, the Charms, the even Demonstrative Evidence of a Holy Conversation.

Hence,

Hence, I presume, St. Paul, designing to give Rules of Behaviour for Christians in general, begins with those, whose Actions are of greatest Influence; and forbids, that any should be a Preacher or Governour, who was not likely to be also an Ornament and a Pattern to the Church: That such should by their Conduct in a private Capacity, shew what might be expected from them, when exalted to a Publick. And in regard this Exaltation was for the Benefit of others, a Single and Personal Virtue was not esteemed sufficient. The Care and Abilities of such a Person to instruct and oversee the House of God as a Spiritual Father, would best be measured by the Condition of his own Family at home. And therefore to some other Accomplishments more immediately regarding himself, enjoind in the beginning of this Verse, this is added here, as no less indispensable, that every one admitted to the Charge of a Bishop, have *Faithful Children, not accused of Riot, or unruly.*

It cannot surely be expected, that I should spend any part of your Time, or my own, in proving the Pertinence of a Discourse from these Words to the Occasion of our present Meeting. For, Who that thinks at all, can suffer himself to doubt, whether the same good Principles, which these Fathers were oblig'd to infuse, their Children were not equally oblig'd to cultivate and improve? And if a Dissolute and Disorderly Family were a Bar to the Master from obtaining Episcopal Jurisdiction,

the Scandal reflected back upon Persons already advanced to that Dignity, by Posterity by no means such as this Descent requires they should be, must needs be granted, not a foul Imputation only, but one of the blackest Instances of Guilt, which Men can draw upon their Consciences; as will appear more fully by and by, when we come to consider the Particulars I have to speak to from the Text.

As little, in the mean while, need I labour to prove, that this whole Assembly of our Brethren are concern'd in the Text, notwithstanding all of us have not the Honour of deriving our Pedigree from the Fathers and Governours of the Chrillian Church. *St. Paul* himself hath remov'd this Objection, by prescribing the very same Conditions to Deacons, ( *I. Tim. III. 12.* ) *Let the Deacons (says he there) be the Husbands of one Wife, ruling their Children and their own Houses well.* Now if the same Qualifications be requisite for an Inferior Degree, it must needs follow, that that middle Order, which the Necessities of the Church introduc'd afterwards, must be under the like Engagements, in proportion as the Quality of their Station, and the Importance of that Parochial Trust repos'd in them render such good Examples profitable.

This is so plain, so acknowledg'd a Truth, so well consider'd, no question, by all in that Capacity, that I will not, I ought not to suppose Care or Exhortation wanting in any of that Reverend

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Part of this Audience, to whom the Words of my Text are more immediately directed : But since we all appear this Day under another Character, and are to be address'd to, not as Heads, but Members and Branches of such Families ; Permit me, *Fathers and Brethren of our most holy Profession*, so to order my Discourse upon this Subject, that the Part we all have in the Text, by vertue of that Relation in particular, may be distinctly understood. So shall They (if any such there be among us) who do not attend to this Obligation to Holiness, be instructed or awakened, by the Arguments I have to offer, and by the yet more powerful Example of that Piety and Prudence in You, which ought to kindle their Zeal, and provoke their most diligent Imitation.

I. Now in order hereunto I shall, *First of all*, fully and clearly explain the several Qualifications prescribed in my Text for Children of the Clergy.

II. *Secondly*, I shall endeavour to enforce These by Motives proper for this Audience especially to be persuaded by.

III. And then I shall in the *Third* and Last place, conclude with some short Address to some particular sorts of Persons, more immediately relating to the Business of this Day.

I begin with the Qualifications themselves, and They are Three. (1.) *That the Children of the Clergy*

*Clergy be Faithful.* (2.) *That they be not accused of Riot.* And (3.) *That they be not Unruly.*

I. *First*, It is required that they be *Faithful*. By which is not meant in this place that Moral Virtue commonly distinguish'd by the Name of *Fidelity* or *Common Honesty*, but the Knowledge and Sense of those Principles, which above all others tend most to make Men just and true; even the Belief and competent Understanding of the Christian Religion: For in the early Days of this Epistle, when the Gospel was but just setting out into the World, frequent Instances were to be found, of nearest Relations differing in their Persuasions. Accordingly many Rules \* are given in Scripture for the mutual Deportment of Persons under such divided Circumstances, that Diversity of Opinions might not draw on that worse and more pernicious Consequence, of Uncharitableness, and alienated Affections, and domestick Strife. Now in that State of the Church, tho' every private Christian was not presently condemn'd, because he had not brought over the rest of his Family, yet none was thought fit to be trusted with a publick Charge in the Church, who had not given this Proof of his Ability and Zeal in the Service of the Truth. And hence St. Paul pronounces it necessary for every Bishop to have *Faithful Children*, that is, such as were *Believers*, Converted to, or Educated in the Christian Religion, Entred into Covenant with God by Baptism, and so of that Number and mystical Body which are often stiled in Scripture-Phrase \*, *The Faithful*.  
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\* I Cor. vii.  
I Pet. iii.

Ephes. i. 1.  
Coloss. i. 2.

We live not now, 'tis true, in an Age of violent Persecution, and the same protest Opposition against the Gospel, by *Jewish* or by *Pagan* Superstition: But, which perhaps is worse and more ensnaring, in the midst of Hypocrisie and Artifice, of Schism and Faction, of Error manifold, and shameless Heresie, and Vice triumphant: Among Men who deny and disgrace their Profession; Either deforming the Truth by Additions of Man's inventing: Or else mangling and maiming it by cutting off God's express Revelations; who interpret and distinguish all Religion away, till they have brought it down to the Model of their own Notions, and subvert the proper Grounds of all Divine Faith. And if This be, as it but too manifestly is, our Case, you see, without any Enlargement of mine, what Care is necessary to preserve those Principles, and that Religion pure, which our Fathers of this Establishment'd Church have instill'd into our Minds: A Church, whose Diligence and Wisdom is particularly visible, in her familiar, easie, and plain Methods of teaching early Piety; and by a steadfast Adherence to whose Doctrines and Discipline, we shall take the best Course of *saving our selves from this untoward Generation.*

Thus much there is our Duty in point of Faith, with regard to the loosest and most vulgar Notion of the Thing, as it denotes, A Persuasion of the Truth, and is opposed to false and dangerous Opinions. But if we take it, as we may and ought, for that active Principle, by which all we do



Jerem. VII.

do well is inspir'd, invigorated, conducted, a great deal more must be understood requisite under this first Particular: For how common and how fatal an Error do we find it, for Men to receive, and readily acknowledge Doctrines, without attending as they ought to their just Force and natural Consequences? To cry out with those *Jews* of old, \* *The Temple of the Lord are These*, and value themselves for Orthodox, while yet their Lives are downright Heathen, and what they abhor to admit in Terms and Form, is without any scruple outdone in wickedness of Actions. Now this Inconsistence of Practice and Profession is what true Faith always provides against. It applies it self warmly to the Affections, draws them to a Compliance with the Judgment, makes the Tree put forth Fruits agreeable to the Stock, and suffers no Man to allow himself in things, which his sober and more considerate Thoughts cannot but condemn. In short, it makes us Christians in Deed, as well as in Name and in Word; and teaches us, that their Condemnation is and ought to be double, who deprave the Truth with that worst of Errors, an Ungodly Life. Do not imagine then, my Brethren, that the best Scheme of Doctrines, how well soever understood, or constantly maintain'd, will be sufficient, if they, who hold these, differ nothing in Practice, from the Wretches who deny or blaspheme them. Religion must begin in sound Persuasions, but it must never end there: For the true Intent of all Religion is to reform Mens Manners; and in order to this, it begins with instructing their Understandings,



ings, and giving them a right Judgment of Things. But better is His Case, who out of honest unaffected Ignorance, does not his Master's Will, than His, who knows, and does, nay, in despite of all that Knowledge, persists in doing the Contrary. The Scandal upon these Primitive Bishops had been greater, and the Objection against them more just, if they had suffer'd their *Believing* Children to lead the Lives of *Unbelievers*. And therefore the Apostle adds Two Qualifications more, no less essential to his purpose than the former; and requires of Them, and in proportion of Us also, what I am now proceeding to explain in the Second place, *viz.*

2. That they be *not accused of Riot*. The Word is of a large Extent, and signifies all that Profuseness and Debauchery, which profligate and sensual Wretches abandon themselves to. Vices deform'd and unnatural, such as unman us quite, quench and destroy that Light and Noble Principle which should distinguish us from Brutes. Consequently, They of all others must offer the greatest Violence to Christianity, which proposes to refine upon Reason, to establish the Sovereignty of the Mind more firm, and carry Humane Nature higher, by teaching it to aspire after Joys Future and Eternal, to abstract as much as conveniently may be from Flesh and Sense, and improve the Rational into a Divine Life. And if these Crimes, so just, so foul a Reproach to Christians and Men in general, can be render'd in any Case yet more monstrous and abominable, it will be done by that aggravating Circumstance, when We of this Society shall prostitute

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our selves to Folly and Shame. For certainly, such never more absolutely forget who they are, never more vilely stain their Blood, than when Extravagance and Drunkenness, Sensuality and Lewdness, and any manner of Impurity or Excess, become the Pollutions of that Degenerate Seed of *Aaron*, who ought to be *Holy to the Lord, every one of them.*

Such is the Guilt of any notorious Instances in this kind: But, if I mistake not the Apostle's Meaning, he requires somewhat more than the not being Scandalous for such Vices; and by saying, we ought not to be *accused* of Riot, expects that we should not lie under so much as the Censure and meer Imputation of it. And this is a Difficulty indeed. For I need not say, how much the Clergy and their Families stand like the common Mark for Censure and Detraction; how the Debauch'd and Dissolute expose our very Character, and let fly their Insolence and Scorn, their Ribaldry and wicked Wit at us, without regard to God, or Truth, or Good Manners. But This is what we may very well despise. That which seems of more melancholy consideration, is, that some who pretend a Respect for the Order, and a Zeal for Religion, do yet upon difference of Judgment, Personal Prejudice, or something yet less unaccountable, set themselves with all the Artifice of a sly sanctified Malice, to observe our Behaviour, exercise a busie and envious Curiosity, asperse our Good, aggravate our Evil, (for we are Men too, and subject to Evil with others) and what is of indifferent Temper pervert  
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to the worse Sense: condemn our most innocent Liberties, and debar us those Comforts and Refreshments which God hath forbidden to none, and our Condition renders as necessary to some of Us, as any others can pretend they are to Them; and, which is worst of all, The Faults and Failings of a very few in a very numerous Body, these *just good Men* charge upon all, and involve the whole Order in their Invectives, without any remorse or distinction. And, Is it possible, you'll say, for any Man to secure himself against Accusation, in the midst of such profest Enemies, or treacherous pretended Friends? Perhaps indeed absolutely to secure our selves it is not; but thus much we may and are bound to do towards it: To make the best use of the Difficulties such Men put upon us; *to \* cut off* <sup>2 Cor. xi. 12.</sup> *all occasion from them that desire occasion*, and by some decent and modest Reserves in our Conduct, to minister no Matter for such nice and delicate Judges of our Consciences to proceed upon. For there are many things, which, though they do not bind us as private Persons, and consider'd purely between God and our selves, yet as Members of a Christian Society, have a very just and strong Engagement upon us. The Honour of Religion is greatly concern'd in Matters in their own nature Indifferent; and Innocence it self cannot preserve the Reputation of the Careless and Indiscreet. When therefore St. Paul hath left us both Rule and Example, for that material distinction of *\* Things Lawful*, <sup>1 Cor. x. 23.</sup> *and Things Expedient*, it will become us to transcribe it carefully in our Practice, by guarding our Conversation so as to give no Offence, to create

- no Jealousies, but abstain, if possible, from every approach to, and *appearance of evil*. And This I take to be the utmost Importance of the Apostle's Expression here; that by \* *providing things honest in the sight of all Men*, and doing nothing that misbecomes our Character, sober and impartial Men may not so much as accuse us at all; and for the Rest, if They will still be malicious and unreasonable, that
- \* Rom.xii.17. \* *They who speak evil of Us as of Evil-doers*, may find the Shame and Confusion recoil upon themselves, *while they falsely accuse our good Conversation in Christ.*
- \* 1 Pet.iii.16.

3. The other Qualification yet behind is, *Thirdly*, That the Children of the Clergy should not be *unruly*: *Ὁὐκ ἀνυπακούετα*, not of stubborn and ungovernable Disposition, such as no Rule can hold, no Discipline can bend. The beating down this Spirit of Petulance and Pride is the Business of early Correction and Restraint; but the keeping it under will require our continual Care, when Ripeness of Years and Judgment hath set us above the Reproofs and the Rod of them who educated us. For, as of private Families the greater Societies are compounded, so Domestick Vices and Virtues are the Seeds and Pledges of the Civil. Here first the Mind is form'd, and by the Impressions Men receive, and the Habits they contract within doors, they grow up to be useful and orderly, or turbulent and factious, when they appear upon the Publick Stage. And if Religion be consider'd, as in truth it is, the best and strongest Band of Union and Good Government, it must be allow'd, that nothing

nothing better agrees with our Character, whose very Infancy was season'd with it, than that Gentleness and Treatable Temper, which disposes Men to Peace, and Obedience, Submission to Laws, and Deference to Governors, and Superiors of all sorts. This makes them humble and modest, respectful and inoffensive, contains them within their own Sphere, and checks that forward and busie, that querulous and controlling Spirit, which concerns it self with Matters too high for it. This secures Peace in the State, and Conformity in the Church, the Breach whereof is in any of its Members Scandalous and Sinful; but in those of our Education and Parentage, 'tis plainly monstrous and detestable.

If then, (to conclude at length this first Head) If in the Days wherein we live, a perfect and general Goodness be rather to be wished, than with any probable Reason to be hoped for, let Us at least be careful that We add as little as may be to the Measure of the Common Iniquity. Let Heresies and Errours in Religion; Let Luxury and Dissoluteness of Life; Let Schism and Sedition, Refractoriness and Disorder be banished from the Tribe of *Levi* however; and Let Their Faith and Manners, even speak their Pedigree, and distinguish them from the common Crowd, as eminently, as their Function did those venerable Ancestors, out of whose Loins they come. And This, I hope, is now, and always will be seriously endeavour'd, at least you will confess it ought to be so, when I shall have gone through my Second Head, wherein I propos'd,

II. To

II. To enforce the Apostle's Directions here by some such Motives, as are more especially proper for this Audience to be persuaded by.

I. The *First* of These shall be The Advantage of Religion in general, of which, as all sincere Professors are, so the *Sons of the Clergy*, who are so much nearer related to it, should in an especial manner be, exceeding jealous and tender. How greatly this is concern'd, how much advanc'd or depress'd by Good or Ill Example, hath been already hinted in the Beginning of this Discourse. And reason good there is why it shou'd be so; For, tho' Example be not properly a Rule of Living, yet is the Pattern set by Others a great Inducement to Virtue or Vice. When therefore Men so greedily catch at every thing that may countenance the gratifying their corrupt Inclinations; when they are so extremely industrious to argue themselves out of their Duty, and affect to distinguish their Abilities by framing Cavils against the Christian Faith; What Zeal shou'd this excite in Us to oppose that Torrent of Irreligion? what Care to convince the World, that what we profess is no formal Pretence, no Stratagem to enslave Mankind, contriv'd or carry'd on by our designing Forefathers; but such as we are serious in, and well content to regulate all our Actions by: That what in impious Scorn they call our *Trade*, was not taken up merely to get a Livelihood, and, when We and our Families had serv'd themselves of it, then, like other Callings, to be laid aside;

afide; but that, as our Pious Progenitors dedicated their Lives and Labours to God, by the Direction of his own Blessed Spirit, and chiefly in prospect of that glorious Recompence, which many of them now enjoy in Heaven; so We, in a just and constant Sense of those Impressions they have left upon us, esteem nothing so much our Concern, as the Continuance and Promotion of that Purity of Faith and Manners, by which the Gospel of Christ is vindicated and adorn'd. Nor need we suspect, that our Piety will prove ineffectual to these purposes; for neither is Mankind so bad, so lost; nor Our Number and Condition so inconsiderable, but that the Exemplary Virtue even of this Society, may bring great Reputation to the Truth. And many, I doubt not, *won'd glorifie our Father in Heaven*, moved by the Brightness of *that Light, shining before Men*, which the Orthodox Principles, and Good Works of such a Holy Progeny might plentifully shed abroad in the World.

And now I am upon this Topick of the Credit of Religion, suffer me, I beseech you, to recommend the Asserting that of the Protestant Cause, and our own National Church in particular. Let our Adversaries of *Rome* answer, if they can, the Tyranny they usurp over Consciences, in forbidding that to Some Orders of Men, which Christ hath left free to All. The Consequences of that imposed Celibacy have been too filthy to be mention'd, and too notorious to be deny'd. But let not Us furnish them with a more popular Argument than any they have yet produc'd in this Point, by min-

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Mat. xix. 12.

nistring just ground of Reproach upon our marry'd Clergy, from the scandalous Lives of their Posterity. I do not deny, but there may be considerable Advantage in the single Life of Priests; But what our Saviour says, in a Case not very different, is certainly most applicable to This, *He that can, and is disposed, to receive it, let him receive it*: that is, It ought to be left free, a matter of Choice and Convenience, and not made a matter of Duty and Necessity. And it will lie, I think, in Our power to show, that infinite Good may come from our Deliverance out of this unreasonable Bondage. For sure All who consider Religion, and wherein the Promotion of it truly consists, cannot but allow, that it is better serv'd by educating a Race of Men pious and devout, sober and temperate, and exemplary in their Lives, honest and industrious in their Callings, conscientious and useful in their several Relations and Capacities, (All which, humanely speaking, is a more probable Effect of a marry'd Clergy, than can be expected from any other Condition of Men) Religion, I say, gets more by this, than by any Addition of Gifts and Revenues, with which the Clergy having no Families of their own to provide for, can ever pretend to enrich the Church.

2. A *Second* Inducement to the Virtues prescribed in my Text, is a pious and due Regard to the Reputation of Our Parents: For it is not possible in this Case, that the Guilty should suffer alone; and the Apostle, by ordering that Children's



dren's Faults shou'd obstruct the Father's Advancement in the Church, plainly implies, that a great part of this Scandal must in reason devolve upon Him. Solomon's Maxim; \* *Train up a Child in the way he should go, and when he is old, he will not depart from it,* no doubt is true in ordinary Cases. \* Prov. xxii. 6. The first Impressions upon tender Minds enter so deep, that few ever out-grow them; but the Superstructure of a whole Life is usually of a Piece with the Foundations laid at the beginning. If then the Sons of Clergy-men shall turn aside to false and dangerous Doctrines, or grow careless of all Religion; If They shall let themselves loose to Vanity and Vice; If They shall be disobedient to Laws, disloyal to their Prince, or schismatical in the Church, the natural Interpretation of such Enormities will be, that due Care was not taken in seasoning them with good Principles betimes; that their Parents either wanted Ability to settle them in the Truth, or Affection and Authority to engage them in the early Practice and Love of Goodness, or by their own Example encourag'd these Impieties. Nor must we blame the World so much as our selves, for even such wrongful Aspersions cast upon the Memory of our Ancestors. For Men in their Judgments proceed upon the general Course of Causes and Effects, and that which is untrue, may not always be unreasonable. It is our Duty therefore to obviate the very Suspicions of this kind, not to expose our Reverend Forefathers so much as to Censure or Question, nor load them with a Blame which is not Theirs. For there are many Instances of this Injustice, many

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Exceptions

Exceptions to the general Rule, many Dispositions so intractable, that the most exquisite Pains are lost upon them, many so careless or so easily seduc'd, as either not to retain, or not to regard the best Instruction and most prudent Discipline. And this I ought, in somewhat more than mere Charity, to presume the Case of Those, who miscarry, after living under the Education and Example of Parents, consecrated to the more immediate Service of Almighty God. Supposing then such graceless Children to bear but cold, if any Regard to the Honour of Religion, the Church of which they are Members, or the Families whence they sprung, I must try if one other Consideration still in reserve, which comes up closer to them than the former, will quicken them up to their Duty, and that is,

3. *Thirdly*, The Sinfulness and Danger of a vicious Life, and the very grievous Aggravation of Their Guilt in this respect above that of common Men. Considering the Difficulties of Virtue, the Number and Strength of Temptations with which every Condition of Life is closely beset, and the mighty, the fatal Bias of Humane Nature towards Flesh and Sense, it cannot seem strange, that they who enter the Lists naked and unarm'd, shou'd become a cheap and easie Prey to their Spiritual Enemies. These Men, without any early Principles of Virtue, commit themselves to the World, like a Vessel turn'd adrift without Rudder or Ballast, and nothing but a Miracle can preserve them from being *carry'd about with every Wind*

*Wind of Doctrine*, born down by the impetuous Tides of Lust and Passion, and splitting upon the Rocks of Error, or Luxury, or Faction. But when Men set out warn'd and well-fortify'd, rightly instructed what Course to take, where their Danger lies, and how great it is, nothing less than wretched Neglect, or wretched Perverseness can make Shipwrack of such Person's Faith and good Conscience. For though, in the present deprav'd State of Nature, the Balance do not hang directly even, yet when our Propensity to Evil hath the Counterpoise of Religious Education, the Advantage thenceforward enclines to the side of Virtue. In such Cases, The Value of an Immortal Soul, The Awe of a just and jealous God, One who sees all our Actions, and will bring every Secret thing into Judgment; The Reasonableness and real Satisfaction, The present and the future Advantages of a Holy Life; and the Easiness of continuing what from our Infancy and the very first Use of our Faculties we have been all along accusom'd to, are Preservatives of infinite Efficacy and Consequence. Vice as well as Virtue is confirm'd by degrees; and Habits of any kind cannot be contracted without much Time, and repeated Practice. A Man so tinctur'd before-hand must take great pains to be wicked; and offer mighty violence to his Reason, before he can unlearn and unthink these things again. Imagine then what Condemnation We must draw upon our Selves, by revolting from God after such Privileges, for want of which the greater part of Sinners are undone. For God will judge the World, not only

according to Mens Actions, but according to the Advantages and Opportunities each Man had or wanted, of doing well or otherwise. And how happy a Difference hath his Providence put in this respect, 'between Us and many Others? They, many times, are utter Strangers to God and the Truth, but We have been bred up in a long and intimate Acquaintance with both: They have frequently the first Impressions still to make, We are only concern'd to see that Ours do not wear out: They have the difficulties of beginning late, must bend Nature and Custom the contrary way, and strain hard against the Hill; We have already gain'd the Rising-Ground, need only to proceed smoothly, and do as We and our Fathers before us have ever us'd to do. And if after all this, We start aside, or turn back again, We are of all Mortals sure the most abandon'd, and must expect to be the most miserable. Beware therefore, my Brethren, lest that Reproach of our Saviour, in a Circumstance so like This that it needs no Application, be one day the Language of God and your own Consciences, against any of You, \* *Wo unto thee Chorazin, Wo unto thee Bethsaida; for if the mighty Works which have been done in You, had been done in Tyre and Sidon, They wou'd have repented long ago in Sackcloth and Asbes: But I say unto you, It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for You.*

\* Mat. xi. 21,  
22.

This is indeed the Condemnation of all Deserters from Virtue and Religion, but to Us there is One Aggravation more, peculiar to Our Selves.  
For

For We are not only brought up at the Altar, but sustain'd by it. As therefore the Substance we expend upon Pious and Charitable Uses, is restoring to God his own, in some respects more his own, than the Wealth of common Men: So the Misemployment of our Possessions, our Parts, our Attainments, to the Dishonour of Religion, is not a simple Abuse, but the most perfidious Sacrilege. I am not, nor is the World, insensible, how few of Our Fraternity have large Inheritances derived from the Church's Revenues to answer for. The Scarcity of these Instances is but too visible, and We are met this Day to supply in some measure, the sad and pressing Necessities of many who feel and smart under the Calamity of a destitute Widowhood, and friendless Orphanage. But still my Argument is good for all those Advantages of Education, and the Opportunities of raising our own Fortunes, which Our Parents usually strain harder to give Us, than any other Men of equal Substance. The attending wholly to the Work of the Ministry; the Hospitality and Charity expected and exercised in Preferments of better Condition; and the too penurious Provision in most, will not leave much even for these purposes. But be it much or little, still 'twas devoted to the Service of God before, and as such receiv'd by our Ancestors. And if this Society be, as I stedfastly believe it is, one of the signallest Examples in the World, of a particularly indulgent Providence; if such a Number of Men of any Race be no where to be found, of whom so many live in Honour, and Eminence, and Wealth;

or

or at least in Credit and Comfort, in so many several Professions, from so very small Beginnings; these unusual Improvements, by the Blessing of God upon such Mens own Industry, is an Engagement equal to any other, for such Lives as may shew forth his Glory. And this ought to render Our Virtue as much above the ordinary Standard, as that Divine Favour and Bounty is, which so amply makes Good to the Christian, what was spoke heretofore of the Jewish *Levi*, that *the Lord would be his Portion*. And if it be not our Care, to proportion our Piety to our Blessings and Supports, the Account will be but the more inflamed at the last day; and the Pious Donations and Endowments design'd for the temporal Advantage of our Families, will then become an Article against them to increase their Eternal Misery.

III. Suffer me but a little longer, while in the Third and Last place I address my self particularly to some of This our Body, and the more immediate Business of the Day. Which I shall do with all possible Brevity, and so conclude.

I. And, *First*, To You the Worthy Stewards, and All who shall at any time assist in the Charitable Office of disposing our Orphans and poor Children to particular Callings in the World. You have heard what sort of Persons all Children of the Clergy ought to be; and this I hope will prevail with You so to place and settle them, as may never hazard the corrupting their good Beginnings; much less the poisoning their Minds with wicked Principles,

ples, or engaging them in vicious Practices. In order hereunto, the Choice of Masters is of mighty consequence, Men who make a Conscience of ordering and instructing their Families, as becomes Christians. For if you commit these tender Plants to Men of Heretical or Erroneous Opinions, of careless or lewd Lives, of a Factious, Schismatical, and ungovernable Spirit; what can you expect, but that they should degenerate into the Vices of the Soil, and follow that Example which is back'd with Authority, till they become the direct contrary to that Description given in my Text?

Again. As to the Callings themselves, I take the freedom to put you in mind, of the Indecency, the Absurdity, the Danger of obliging such Children to the Practice of those, whose Gains and Business lie in the Vanities or the Vices of Mankind. If none of this Progeny ought to be so much as *accused of Riot*, 'tis too hard a Temptation to make Riot their very Support. A meaner or more Laborious Calling, which ministers to the Necessities of Living, and is of general use to Mankind, would much better employ their honest though less gainful Industry; and more become Your Prudence, and Their Birth. Remember You are the Guardians not of their Fortunes only, but their Virtue; and Persons of Your Extract and Education need not be told, that the securing That is the truest Charity, and that there can be no Charity without it. Give me leave therefore to exhort the fixing in your Minds upon these Occasions, that Admonition of our Saviour, \* *What shall it profit a* Mat. xvi. 26.  
Man,



*Man, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?*

2. Next, I beseech my Brethren of the Laity to consider, not only their own Personal Obligations to be such as my Text directs, but the Duty of continuing the same Virtues down to succeeding Generations. For if the Men of Titles and worldly Pomp value themselves upon the Achievements or Promotion of Noble Ancestors, and are ambitious to tread in Their Steps; Why should not even the distant Posterity of Men who have ministered to, and were highly belov'd of the King of Kings, retain an Equal Esteem for the Memory, an Equal Concern for the Imitation, of their Learned and Pious Progenitors? Think not then the Virtues I have been enforcing to Us of the first Descent, to be the Engagements of one single Age; but be jealous for the lasting Honour of Your Families too, provided this be with a holy Jealousie; and let it be remembred always, that the Particular Honour of Our Race is Religion: This ought to be look'd upon as Our distinguishing, Our hereditary Character; and, like the Ensigns of other Honour, to be deliver'd down to all Successions. A Character, not depending upon Favour or Fortune to be maintain'd, but always ennobled by eminent Goodness in any Condition, and never debas'd, but by the vile degeneracy of wicked Principles, and wicked Practices.

3. Lastly:



3. Lastly. To Those, whose better Circumstances are capable of extending Relief to our Brethren in Affliction, I must beg leave to recommend, nay even to conjure them to a Bounteous Liberality. A Liberality suitable to the Distresses of them that want, and the Engagements of them from whom I ask it. These Engagements rise several ways ; from the Consideration of Humane Nature in general ; from our being of the Household of Faith, and fellow-feeling Members of Christ's Mystical Body ; from that yet nearer Spiritual Kindred, contracted by our mutual Relation to the Priesthood in particular ; from the Necessities to be supplied, so great as justly to reproach our unnatural hard-heartedness, so innocent and unavoidable, as not to be charg'd upon Vanity and Vice, but purely the Work of Providence upon the needy Sufferers ; from the Wisdom and Goodness of that Providence, which by putting such a Difference between the Fortunes of Men of like Descent, hath by the Adversity of some furnish'd more abundant Occasion for exercising the Virtue of others ; from the Reasonableness of thanking God for his Blessings, by enlarging our Bowels, and opening Our Hands wider, where His hath dealt them more sparingly. But These, and whatever other Motives else, (and many Motives more there are) proper to excite our Charity, have been so often, so justly, so piously, so successfully represented upon this occasion heretofore, that I dare not so much as suppose it needful now to insist upon them. And indeed this very Appearance proves it not to be needful ; for All You who come hither know,

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that

that Our Solemnities are not design'd for Luxury, or Pomp, but purely to maintain a holy Friendship, to promote Good Works, to succour those whom Want and Shame will not suffer to come, and to attain that Greater Blessedness of Giving than Receiving. All therefore that I urge at present is, that a Just Proportion may be observ'd in our Giving, and that some particular Circumstances may be consider'd, which at this time seem to require a more than common Compassion. The expensive Burden of a Long War, in which the Clergy and their Families have had a particular Share, calls for larger Supplies. The Blessing of Peace, in which the Safety of our Church and Religion is especially concern'd, makes it reasonable to express our Thanks, by the abundant measure of those Sacrifices with which God is well pleas'd. Nay, I cannot forbear to add, that the very Place where we are now assembled is an additional Argument to the same purpose. For what true Son of this establish'd Church can without a sensible Joy see the Beauty of this Cathedral, and the Decencies of its Worship restor'd, after so many Years being buried in Ruines? And how can that Joy better exert it self, than by contributing cheerfully to the Support of those living Temples of the Holy Ghost, for whom I stand here an Advocate? Thus shall we incline God to continue, to multiply, to sanctifie his Mercies to our Religion and Nation, to our Persons and Posterity, when every Benefit we receive is made a fresh Incentive of our Zeal for promoting his Honour, and the Good of our Brethren.

And

And may this be the constant mutual Effect of all God's Loving Kindness, and all our Gratitude for it; that his Blessings may produce becoming Improvements in Holiness, and increase of Good Works, and those Improvements may ensure a perpetual Succession of more and greater Blessings. Particularly, May this pure Establish'd Church so often mark'd out for a Sacrifice, for ever stand and flourish, the Impregnable Bulwark of the Reformed Religion, and the Joy and Praise of the whole Earth: May there never want an able, orthodox, and pious Clergy, to defend her Doctrines with their Learning, and adorn them with their Lives: and may there ever flow from Them a Holy and Righteous Posterity, sound and steadfast in the Faith, unblamable in their Conversations, orderly and useful in their respective Capacities, zealous and rich in Good Works; In whose Actions their Fathers Instructions and Examples may live and shine, and force even a crooked and perverse Generation to confess, that God is in them of a Truth. And This is what not We only of This Society are more immediately concern'd to pray and to endeavour alway; but a Petition of general Importance to Religion, to which All Ours who love the Lord Jesus Christ in Sincerity and Truth, will say, *Amen.*

FINIS.

**T**HE Design of the Governors, in publishing this Account, is to let the several Benefactors and others see how well the Charity contributed to the Relief of the Poor Clergy-mens Families, has been bestow'd by this Corporation.

*A True Account of the Sums of Money distributed by the Governours of the Charity for the Relief of Poor Widows and Children of Clergy-men, for Fourteen Years last past. Dated November 11. 1697.*

<i>Anno Dom. 1684.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
To the Widows of Twenty eight se-	}	084	00	00
quester'd Clergy-men				
To Sixty eight other Clergy-mens	}	101	10	00
Widows				
For Binding Children Apprentices		100	00	00
		<hr/>		
		285	10	00
		<hr/>		

1685.		
To the Widows of Thirty four se-	}	099 00 00
quester'd Clergy-men		
To Ninety eight other Clergy-mens	}	129 00 00
Widows		
		<hr/>
		228 00 00
		<hr/>
		To

1686.

To the Widows of Forty five seque-	}	135	00	00
ster'd Clergy-men				
To One hundred and twelve other	}	179	00	00
Clergy-mens Widows				
To Children of Deceas'd Clergy men		020	00	00
		<u>334</u>	<u>00</u>	<u>00</u>

1687.

To the Widows of Forty eight se-	}	144	00	00
quester'd Clergy-men				
To One hundred thirty three other	}	170	10	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		029	10	00
		<u>344</u>	<u>00</u>	<u>00</u>

1688.

To the Widows of Forty nine seque-	}	147	00	00
ster'd Clergy-men				
To One hundred fifty seven other	}	206	10	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		045	00	00
		<u>398</u>	<u>10</u>	<u>00</u>

1689.

To the Widows of Forty six seque-	}	138	00	00
ster'd Clergy-men				
To One hundred sixty three other	}	257	10	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		043	00	00
		<u>438</u>	<u>10</u>	<u>00</u>

To

1690.

To the Widows of Forty five se-	}	135	00	00
quester'd Clergy-men				
To One hundred sixty and six other	}	258	00	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		057	10	00
		<hr/>		
		450	10	00
		<hr/>		

1691.

To the Widows of Forty seven se-	}	141	00	00
quester'd Clergy-men				
To One hundred and ninety other	}	296	10	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		074	10	00
		<hr/>		
		512	00	00
		<hr/>		

1692.

To the Widows of Forty four se-	}	132	00	00
quester'd Clergy-men				
To One hundred seventy four other	}	289	10	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		064	10	00
		<hr/>		
		486	00	00
		<hr/>		

1693.

To the Widows of Forty sequester'd	}	120	00	00
Clergy-men				
To Two hundred and one other	}	339	10	00
Clergy-mens Widows				
To Children of Deceas'd Clergy-men		052	00	00
		<hr/>		
		511	10	00
		<hr/>		

To

1694.

To the Widows of Forty sequester'd	}	120 00 00
Clergy-men		
To Two hundred forty one other	}	414 00 00
Clergy-mens Widows		
To Children of Deceas'd Clergy-men		055 10 00
		<u>589 10 00</u>

1695.

To the Widows of Forty one seque-	}	123 00 00
ster'd Clergy-men		
To Two hundred sixty three other	}	438 00 00
Cergy-mens Widows		
To Children of Deceas'd Clergy-men		055 00 00
		<u>616 00 00</u>

1696.

To the Widows of Thirty nine se-	}	117 00 00
quester'd Clergy-men		
To Two hundred seventy four other	}	465 10 00
Clergy-mens Widows		
To Children of Deceas'd Clergy-men		061 10 00
		<u>644 00 00</u>

1697.

To the Widows of Thirty sequester'd	}	090 00 00
Clergy-men		
To Two hundred forty eight other	}	425 00 00
Clergy-mens Widows		
To Children of Deceas'd Clergy-men		068 00 00
		<u>583 00 00</u>

*Note,*

*Note,* That there were many Petitions presented to the Court of Assistants, this Year, from Widows and Orphans of Clergy-men, whom our Stock was not sufficient to relieve.

*Note,* That for Fourteen Years last past, the Stewards of the Annual Feast have bound out Children Apprentices every Year, with the Money collected on the several Feast-days, which is not here reckon'd.

We also think fit to represent the Condition of our poor Widows and Orphans (whose Number increases daily) to the Compassion and Bounty of other well-disposed Persons that have not yet been Benefactors.

We hope and desire, that it may have this effect especially on such of the Governors as have not yet Contributed, and other our Worthy Friends, as well of the Laity as the Clergy, that they may be moved thereby to allow what they think fit.

All Persons who have already Subscribed, and such as shall please to give any present Sum, or Annual Benefaction, are intreated to pay the same to the present Treasurers,

*Nicholas Beeby* Wine-Cooper, in *Crutched-Friers*,  
*London.*

*Francis Levett* Merchant, in *Aldermanbury*, *London.*

*Edward Fuller* Seeds-man, in the *Strand*, near  
*Somerſet-houſe.*

Or either of them, or the succeeding Treasurers, or to any Person deputed under the Hand and Seal of any of them.



*An Abstract of the CHARTER granted by His late Majesty King CARLES II. (of ever Blessed Memory) for erecting a Corporation for Relief of Poor Widows and Children of Clergy-men: Dated July 1. 1678.*

**H**IS said late Majesty having taken notice, That divers Charitable Persons had appear'd very forward in Contributing to the Relief of such of the Widows and Children of *Loyal and Orthodox Clergy-men* as were Poor, and of the good Effect the same had; and taking into His Princely Consideration, the Great Sufferings of many of the Clergy in *England* for their Loyalty; was graciously pleas'd by His CHARTER, under the Great Seal of *England*, to Ordain, Constitute, and Grant, That the Persons therein nam'd, and their Successors, (to be Elected as is therein express'd) Be one Body Politick and Corporate, by the Name of, The Governors of the Charity for Relief of Poor Widows and Children of Clergy-men: And that by the same Name they should have perpetual Succession, and be capable to Purchase, Have, or Take Mannors, Lands, and Hereditaments, &c. not exceeding the Yearly Value of Two thousand Pounds, and all manner of Goods and Chattels, and to dispose thereof: And by that Name to Plead and to be Impleaded in all Actions, &c. And to Act all other Matters and Things, as fully as any other Body Politick in this Realm can do: And that the said Governours should have one Common Seal.

And His said late Majesty did further Grant to the said Governors, That there should be a President, a Vice-President, Three Treasurers, and Forty two Assistants, Members of the said Corporation, and that they, or any Five of them, (whereof the President, Vice-President, or one of the Treasurers to be One) should be called The

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Court

Court of Assistants of the said Corporation, who should have the Management of all the Affairs of the said Corporation, and should make Laws and Ordinances for the good Government thereof, as well in matters concerning the said Corporation, as in Electing of Officers, and Management of their Revenues; and Impose Penalties on Offenders against the said Laws, and recover the same to the Use of the said Corporation.

And therein it is appointed, That the Persons thereby Constituted, to be the first President, Vice-President, Treasurers and first Assistants, should continue in their respective Places until the Second Thursday in *November* 1679. And from thenceforth, until there should be a new Choice made of Persons to succeed them.

And that on every Second Thursday in *November* for ever (or oftner if there be occasion) there should be a General Assembly of the said Governors: And the major part of the Members then present, might Chuse a President, Vice-President, Three Treasurers, and Forty two Assistants, who should continue for the Year following; and that in case of the Death of any of the said Officers within the Year, others might be chosen at a General Assembly into their Places.

And that such General Assembly might Elect such other Person or Persons to be Members and Governors of the said Corporation, as they, or the greater part of them should think fit.

Provided, That the President, Vice-President, and Treasurers above-named, should, before they enter upon their Places, take their Oaths before the Lord Chancellor, faithfully to execute their respective Trusts: And that all other the Members of the said Corporation, before they act as Assistants, and all succeeding Presidents, Vice-Presidents, Treasurers, Assistants, and all other their inferior Officers, should take the like Oath before the Persons by the said CHARTER empowered to Administer the same.

And

And that the Lord Archbishop of Canterbury, Lord High Chancellor of England, Lord Archbishop of York, or Lord Keeper of the Great Seal of England, Lord High Treasurer, Lord Bishop of London, Lord Almoner, and the Lord Mayor of London for the time being, should be Visitors of the said Corporation, and settle all Differences about the Government thereof, and touching the Disposition of their Revenues.

The better to promote this Pious Work, it was thought fit hereby to Publish this Great Favour of His late Majesty, and to set down the Forms of Subscriptions; and also how any Legacy in Money, or Houses and Land, may be given by Will to the said Corporation.

**I** <sup>of</sup> do promise to pay to the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of <sup>Sterling, on or before</sup> the <sup>Witness my</sup> Hand.

**I** <sup>of</sup> do promise to pay to the Governor of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of <sup>Sterling, at the two</sup> usual Feast-Days of the Anunciation of the Blessed Virgin Mary, and St. Michael the Arch-angel, by equal Portions during <sup>The First Payment to be made at the</sup> next of the Feast Days above-mentioned, that shall happen after the Date hereof. <sup>Witness my Hand.</sup>

This may be Inserted among LEGACIES in a WILL.

**I** Tem, I Give and Bequeath unto the Governors of the Charity, for Relief of Poor Widows and Children of Clergy-men, the Sum of <sup>Pounds, to be paid to one of</sup> the Treasurers.

Item,

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For Devising HOUSES or LANDS.

**I**Tem, I Give and Devise unto the Governors of the Charity,  
*for Relief of Poor Widows and Children of Clergy-men, and*  
*th<sup>e</sup>ir Successors for ever, all that my Messuage and Lands*  
*Situate and being in*

All Persons who have Collected any Money for the said Corporation, are desired to pay the same to the aforesaid Treasurers, or one of them, or to give an Account thereof to Mr. *Thomas Tylor*, the Register of the Corporation, at *Doctors-Commons, London*; to whom all Persons who shall please to promote this Charity; or have any thing to communicate concerning the same, may direct Letters as occasion shall require.

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## Advertisement.

**T**HE Christians Inheritance. A Sermon at the Funeral of the Reverend *Gabriel Towner* D. D. late Rector of *St. Andrew Undershaft*, and of *Welwin* in *Hartfordshire*; Preached at *Welwin*, October 21. 1697. By *George Stanhope*, D. D. Chaplain in Ordinary to his Majesty.

Printed for *M. Gillyflower, H. Bonwick, R. Sare, and M. Wotton.*

